THE PACIFIC

A religious and family paper

Volume LIII. SAN FRANCISCO, AUGUST 6, 1903 Number 32.

Pacific Theo Sem
Reading Room

ST. MICHAEL, THE WEIGHER.

Stood the tall Archangel weighing,
All man's dreaming, doing, saying,
All the failure and the pain,
All the triumph and the gain,
In the unimagined years,
Full of hope, more full of tears,
Since old Adam's conscious eyes
Backward searched for Paradise,
And, instead, the flame-blade saw
Of inexorable law.

In a dream I marked him there,
With his fire-gold flickering hair,
In his blinding armor stand,
And the scales were in his hand;
Mighty were they and full well
They could poise both heaven and hell.
"Angel," asked I humbly then,
"Weighest thou the souls of men?
What thine office is, I know."
"Nay," he answered me, "not so,
But I weigh the hope of man
Since the power of choice began
In the world of good or ill."
Then I waited and was still.

In one scale I saw him place
All the glories of our race,
Cups that lit Belshazzar's feast,
Gems, the wonder of the East,
Kublai's scepter, Caesar's sword,
Many a poet's golden word,
Many a skill of science, vain
To make men as gods again.

In the other scales he threw
Things regardless, outcast, few,
Martyr-ash, arena-sand,
Of St. Francis' cord a strand,
Beechen cups of men whose need
Fasted that the poor might feed,
Disillusions and despairs,
Of young saints with grief-grayed hairs,
Broken hearts that break for man.

Marvel through my pulses ran,
Seeing then the beam divine
Swiftly on his hand decline,
While earth's splendor and renown
Mounted light as thistle-down.

—James Russell Lowell.

PACIFIC
Theological Seminary,

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC
W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

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Fogs—and Faith.

Sometimes the sailor, homeward bound, from the ship's deck can see no land, only a bank of mist low-lying on the horizon's rim. Chart and compass tell him that the land is near, but where the sky and water seem to meet is only a haze.

Then, if he lifts his eyes above that mist of heat, some mountain peak will stand out clear against the sky. The onward way, the port, the broad base of the mountain, and the continent of which it is a part, are lost in haze, but the summit rises into clear air, far visible and guiding on toward home.

So we must journey toward the haven of our faith and hope. We look to the ship's course, and there is only mystery of haze on sea and shore. But when we lift our eyes to the hills the landmark of our faith, the uplifted figure of our Lord, appears.

"Look unto Jesus"—the uplifted look that sees the shining of the love of God in Christ—is the secret of assurance and of peace amid earth's doubts and fears.—Rev. Isaac Ogden Rankin.

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Character that Counts.

A jeweler in a Western town recently found a precious treasure in a peculiar place. His home coffee-mill was broken, and he took it apart to find what was the trouble. He discovered that it had been wrecked by the action of a stone of some sort that had even cut its way into the metal of the grinders. He took the stone to the jewelry store and putting it under a microscope, discovered that it was a large diamond of the blue tint variety, and worth about two hundred dollars. It is thought that the diamond got mixed up with the coffee when the grain was screened in South Africa, where the coffee was raised. The diamond was about the size of a coffee-grain, and had the same dull color. What a striking illustration of the value of reality over sham and pretense! The diamond was plain and unpretentious, but being a diamond, whereever found, no matter how humble the circumstances or associations, it was a precious treasure. So true character will ever come to its own in the end. It may be neglected and forgotten for a while, but genuine manhood and womanhood, however humble their associations, will make themselves felt, and God will honor them in his own good time.

Many build as cathedrals were built—the part nearest the ground finished, but that part which soars toward heaven, the turrets and spires, forever incomplete.—Beecher.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, August 6, 1903

FROM THE SEA OF LOVE.

Send a sweet breeze from the sea, O Lord,
From thy deep, deep sea of love;
Though it lift not the veil from the cloudy height,
Let the brow grow cool and the footstep light,
And it comes with holy and soothing might,
Like the wing of a snowy dove.

—*Frances Ridley Havergal.*

A book of recent issue which will be of special interest to a large number of the readers of The Pacific is "Evolution of the Japanese," a selection from which we give in our columns this week. The author, the Rev. Dr. Sidney L. Gulick is a member of the First Congregational church of Oakland and has been for many years an American Board missionary in Japan Mr. Gulick is a scholarly man, upon whom Dartmouth College conferred a few weeks ago the degree of D.D. A few years ago he published a book entitled "The Growth of the Kingdom of God," which commended itself widely as an earnest, thoughtful work. The present work, the author says in the preface, "is an attempt to interpret the characteristics of modern Japan in the light of social science. It seeks also to throw some light on the vexed question as to the real character of so-called race-nature." And he adds in that connection: "If the principles of social science here set forth are correct, they apply as well to China and India as to Japan, and thus will bear directly on the entire problem of Occidental and Oriental social intercourse and mutual influence. The portion of this interesting and valuable book which we give this week is from the chapter on "The Method of Progress." Dr. Gulick considers on the different pages the character of the Japanese as it is manifested in commerce, education, the home and in religion and art. Among his concluding words are these: "Japanese social and psychic evolution have in no respect violated the universal laws of evolution. Japanese personal and other psychic characteristics are the product not of essential, but of social inheritance and social evolution. Japan has recently entered into a new social inheritance from which she is joyfully accepting new conceptions and principles of communal and individual life. These she is working into her social organism. Already these are producing profound, and we may believe permanent transformations in her social order, and correspondingly profound and permanent transformations of her character and destiny."

Not many are called to be apostles of Christ, but every believer is called to be an epistle of Christ.

It has been evident for some time that the industrial prosperity of this country was being seriously threatened by the unreasonable demands of some of the labor unions. For a while it was possible for employers to accede to the demands and, by increased charges for their products or services reimburse themselves from their patrons. Very often have we all seen the statement during the past year or two that demands for increased pay had been granted on all contracts to be taken after a certain future date. But every really thoughtful man knew that this could not continue; that the time would come when every man thus conditioned could not recoup himself from somebody else. It was simply a shifting of the burden to the shoulders of some one else, with the certainty—perhaps unknown, however, to the shifter—that another would eventually fall on his shoulders. So things went on. It suggested the old saying, "Every man for himself and the devil take the hindmost." Recently, however, there came a change. In different parts of the country employers have been organizing for mutual protection. And now word comes from the East of plans for the organization of what shall be known as the "National Employers' Association." Affiliated with this national body will be local organizations all over the country. This organization will not have as its aim the fighting of organized labor, but will seek to deal with it in such a manner as to make it possible for employers to carry on their business with a fair profit. Things have come to such a pass that this is not possible for some today. It is a well-known fact that there are thousands and thousands of persons in business at the present time who look into only a darkened future. We know, for example, of one prominent business man in San Francisco who has had three-fifths of his profits cut off during the last two years by the rules of a labor union; and part of his work is done now at an actual loss. It is well that labor organizations know these things and they can be brought to know them and to give them fair consideration better through a great organization than through the individual. We believe that this proposed national organization, with affiliated local organizations throughout the land, will be productive of good in the industrial world, both to the employer and to the employed.

Here is a prescription for the "higher life." Use your knees for prayer, your eyes for watchfulness, your tongues for kindness, your hands and feet for hard work doing Christ's will, and your purses for generous giving.

Notes.

It was a frequently expressed opinion at the recent meeting of the National Educational Association that our schools and colleges have developed the intellect to the neglect of morals. And Harper's Weekly emphasizes this by the declaration that "our carefully secularized public schools are still in an experimental stage so far as character-building goes."

The Los Angeles Independent says concerning the Rev. Dr. F. B. Cherington, formerly pastor of the Plymouth Congregational church, San Francisco, now pastor of one of the Methodist churches of Los Angeles: "Dr. Cherington is giving his people a series of night sermons on 'Home Life.' His sermon last Sunday night was a model of its kind—short, sensible, pointed and eloquent. The doctor is doing a fine work in that part of the city."

The Los Angeles Times states that Rev. B. F. Boller, who came from Cleveland, Ohio, recently to take the pastorate of the Olivet Congregational church in that city was for four years State Superintendent of Public Instruction in Illinois. Among the things which have commended Mr. Boller to the present writer was an evident intention on his part to identify himself at once with all our Pacific Coast interests. Before leaving Cleveland he ordered The Pacific sent to his address, thus showing that he recognized the value of this important constituent of Pacific Coast Congregationalism.

New York and several of the New England States will be pretty well foreignized ere long. Of the 900,000 immigrants who landed in New York for the year ending June 30, only 115,000 came West. Massachusetts, Rhode Island, Connecticut, New Jersey and Pennsylvania received 567,405 of them; 250,657 remained in the State of New York. And of this latter number 200,000 stayed in the city. Largely the immigrants were from Southern Italy; some from Austria-Hungary and from Russia. This immigration presents a serious problem to that part of our country and through it to the entire nation.

Up in Eastern Washington are to be found some fruit lands which rival the best in California. They are valued at $1,500 an acre in Asotin county, $300 an acre having been cleared from some of them this year. One bunch of grapes which weighed twenty pounds was taken from one vineyard last year. Washington is a great and promising State, although some of her newspapers do misrepresent San Francisco and California as to commerce. Some years ago a farmer in a valley of Western Washington raised 1,200 bushels of potatoes on one acre of land in one season. It seems almost incredible, but there is good authority for the statement.

It is thought that wireless telegraphy can be used on ferry boats so as to lessen danger from fog. Experiments were made recently near Brooklyn, New York, on boats five hundred feet apart. Each boat had a telephone in the pilot house, which was connected with apparatus that led to the flag pole and copper plates that were dipped in the water. The experiments were successful. Something that will lessen danger on San Francisco bay when the ferry boats are running during a fog will be more necessary in the future than ever in the past. The new ferry line will add to the danger for more boats will be running.

At the office of the Pacific Coast Secretary of the American Board may be seen the first Morning Star Bible. October the 12th, 1866, this Bible was given to the Morning Star, the far-famed missionary ship of the Pacific sea, by the children of Rev. Charles J. and Martha T. Hill of Gloversville, N. Y., "in grateful remembrance of deliverance in shipwreck, June 22, 1866." It bears on the fly-leaf the Scriptural inscription: "For thou hast delivered my soul from death, mine eyes form tears and my feet from falling." Further inscriptions are: "Saved from the wreck of the second Morning Star, October 18, 1869. Transferred to the third Morning Star, July 22, 1871." "Saved from the wreck of the third Morning Star, February 22, 1884. Transferred to the fourth Morning Star, June 22, 188-. Transferred to the Carrie and Annie, June 7, 1903." A few weeks ago the Carrie and Annie was leased to a San Francisco shipping firm for several months and this Bible was brought to Congregational headquarters in this city. Along with the Bible was brought the old Morning Star Album, which contains pictures of many of the captains, some of the missionaries, and American Board secretaries. These books will be disposed of as the Board may order.

The Religious World.

In the work of the Y. M. C. A. among railroad men there are large possibilities. More than one-half of the fifty thousand members of the railroad associations are not members of any church. The increase in the membership of these associations has been more than seven thousand during the past year.

The Christian Evangelist of St. Louis, representative of the Church of the Disciples, known also as the "Christian," favors the union of Baptists and Disciples. Commenting on the recent correspondence between the Rev. Drs. Henson and Harlan that paper says: "When we compare the things held in common by Baptists and those who call themselves Christians or Disciples of Christ, it is a matter of surprise that they have remained so long separate. There is absolutely no path of progress for the two religious peoples but that which leads to inevitable union and co-operation." This is exactly what very many people outside of those denominations are thinking, and their union would be hailed with joy.

The Rev. Dr. Griffith John, having spent fifty years of highly successful missionary effort in China, is one whose opinion is worth consideration. He says now that the progress of Christianity in China will in the future depend greatly on the attention paid by the friends of missions to the educational part of the work. Writing concerning the great demand in China today for Western education, Dr. John asks: "Shall the demand be met by the Christian missionary and the teaching be made conducive to the interests of the Christian church? or shall it be met by men who are out of all sympathy with Christian missions, and the teaching be made subservient to the diffusion of anti-Christian principles?" And then he adds: "The Christian church in China must have her own schools of learning if Christianity is to become a power in the land."

In an editorial in the Los Angeles Times Mrs. Eliza A. Otis says: "It was a hopeful sign for the religious future of Los Angeles to see at the dedication of the beautiful new First Congregational church the pastors of so many different denominations seated upon the

platform and coming forward one by one to offer words of congratulation and encouragement, and prayers for the blessing of God upon the church and congregation who had erected that new house for his worship. For the time being there were no Baptists there, no Presbyterians, no Methodists, no Lutherans, no Congregationalists, nor Episcopalians, but only brothers in Christ, loving each other and working together because of their loyalty to him. And as this spirit grows—and it is growing—the cause of Christ will be strengthened here in Los Angeles, which is fast becoming one of the best church-going cities in the land. We shall have not only the best climate in the world to offer the home-seeker, but we shall have one of the most law-abiding and well-ordered communities anywhere under the old flag, for Christianity is not only promotive of peace and good order, but it means everything in the line of advancement and desirable growth."

There will be a notable gathering in Basle, in Switzerland, the 23d of this month—the annual congress of Zionists. More than ever before are Jewish people of opinion that they must have somewhere a home where they will be free from all forms of persecution. Four hundred delegates will attend this congress, representing all parts of the world. Writing concerning it Bernard G. Richards says: "All the extremes of Jewish life will meet again. They whom the Diaspora has divided the persecutions bring together. The gaberdined zealot of the Russian Ghetto will be brought together with the most modern German Jew, despite all their vast difference of opinion. At once the unity and divisions of Israel will be illustrated at Basle. One may also call it the possibility and the impossibility of the Jewish state. The wit of Zangwill, the eloquence of Nordau, will again be heard, and Herzl will wield the gavel as he has done at the former gatherings. Mr. Zangwill, the most brilliant convert to the movement, may again take up his attack on the Jewish Colonization Association, which is in charge of the Hirsch millions and refuses to spend the same on colonization along Zionist lines." Mr. Zangwill believes that nothing will be accomplished with the Hirsch millions unless they are diverted to the Palestinian plan. Among the prominent Jews who will be in attendance from the United States is Professor Solomon Schechter of the Theological Seminary in New York. He has not yet declared himself as to the Zionist movement, and his impressions and conclusions will be awaited with eagerness by both the friends and opponents of the movement.

Miss Belle M. Brain of Springfield, Ohio, has in the August number of The Missionary Review of the World a valuable article on "Missionary Training in the Home." She states that the little children are a greater factor in missionary work than many persons realize, and that if their efforts should cease many a missionary wheel would stop revolving. It is pointed out also that many of the persons who have done most for the cause of missions received their first inspiration from their parents in the home; that this is true both as to workers in the fields and as to those who "hold the ropes" in the home land. Miss Brain mentions some books of a missionary character which have been found especially attractive to children. "The Story of John G. Paton" heads the list. One little boy, it is said, was so delighted with it that he insisted on hearing all of it twice, and begged his mother not to stop reading the part about the sinking of the well until he had heard it a thousand times. Other books suggested are Egerton R. Young's "On the Indian Trail" and "My Dogs in the Northland;" Zweureis' "Topsy-Turvy Land," and Hamlin's "My Life and Times." She suggests also the playing of missionary games in the home, and the use of pictures, which can be gathered here and there and put into a scrap-book. It is said that the power of pictures to plant a missionary purpose in the heart of a child is shown in the lives of Duff of India and Richardson of Madagascar. "The former traced his first desire to be a missionary to pictures of idols shown him by his father at the age of four; the latter to a picture of the martyrdom of the native Christians of Madagascar, shown him by his teacher at the age of seven." In the matter of giving Miss Brain is of opinion that American mothers may learn a lesson from their Hawaiian sisters, among whom it was the custom in early days to put a bright coin in a baby's hand and hold it over the contribution-box. If the little one held on to the shining piece the mother would gently shake the hand until the coin rattled into the box. This training is regarded as accounting for Hawaiian liberality in Christian work.

THE EVANGELISTIC SPIRIT IN THE ENGLISH CHURCHES.

We quote from an interview with Rev. R. J. Campbell of the City Temple, London, published in the Northwestern Christian Advocate of Chicago:

"In your address to ministers in the Young Men's Christian Association in this city, Mr. Campbell, you made some remarks upon the condition of English religious life which have an interest for American readers. Are we to understand you to say that there is a new evangelical spirit observable in the English churches?"

"Yes, I think there is. The statement, of course, requires qualification, as most general statements do. There is an apparent change of mode in the free churches of England which is indicative of spiritual quickening. Many of us believe that there will be something like a religious revival presently. A decade or more ago the laity in the churches rather looked for sermons of a certain critical or intellectual order. A new theology, as it was called, was vigorously discussed from the pulpit. There was a general atmosphere of negation, criticism and discussion of the Christian origins. The evangelical note became less clearly sounded from the pulpit. There was a considerable hearing for a style of preaching which was intellectual rather than spiritual. Now things are changed. A considerable section of the religious public has wearied of negatives and welcomes the evangelical note again."

"Does this mean a return to the old evangelical theology?"

"No, not quite that, though it certainly means a return to the old evangelical fundamentals. I think I am right in saying that obscurentist theology or uncompromising orthodoxy has no great hearing. What is welcome seems to be a combination of liberal views with an evangel, a union of intellectual and spiritual. This combination is now fairly common in our pulpits, and especially, I think, among the younger men."

"But how about questions of biblical criticism and the relations between science and religion?"

"It seems to me that the acute stage of controversy in regard to this is just over with us, whereas you are still in the thick of it here. On our side of the water

men are coming to feel that, after all, Christianity does not stand or fall by the verdict of criticism or the historicity of this or that book, or by the dicta of scientific men about natural phenomena, or the evidences of design in creation. Christian experience is the final court of appeal, and the human spirit craves the assurance which experience has possessed in every age. This Christian experience is being preached again with vigor, and obtains a large hearing in spite of much apparent religious indifference."

"Then you do not think that the tendency in England is toward secularism?"

"No, decidedly not, Although statistics appear to demonstrate that regular church attendance is lessened. wherever the note of personal religion is apparent and people go to hear, I think even a non-church-going public exhibits signs of a wistful desire after this."

"Are educated men in general affected by pulpit utterances?"

"No and yes. The ordinary educated layman is not hostile to religion, though he commonly stands uncommitted. The favorite mental attitude for years has been that of suspended judgment. The agnostic is not contemptuous of religion as he was, say ten or twenty years ago."

"What are the signs that lead you to hope for a spiritual quickening in England?"

"One is that some of our foremost leaders of thought in the pulpit and out of it are men of devout evangelical spirit. Among such I may mention Dr. Horton, the present chairman of the Congregational Union of England and Wales, one of our greatest pulpit forces. Lord Kelvin, among scientific men, is of a similar spirit. And Professor George Adam Smith is an example of the same kind, but among the ranks of biblical critics. The younger men in the ministry of the free churches, fully equipped in mental culture as they are, have recovered the evangelical note, and there is a spiritual tone among them. There is a movement in the colleges, too, in the same direction. Prayer circles are springing up everywhere with the object of bringing about a revival interest in spiritual things."

"What form do you suppose such a revival may take?"

"Well, the very word revival is perhaps misleading, as it has become associated with a special form of evangelistic method. Some suppose that a fresh baptism of the Spirit may result in a deepening of ethical enthusiasm or an increase of social activity on the part of the churches. I hardly think it will begin this way myself, though undoubtedly these will be part of its results. If we are to judge from history as well as from the present signs, it is in personal religion that the movement should be first felt. And unless one is altogether wrong, from the inferences drawn from the facts now given, this is the very thing which is getting a hearing in the home pulpit. It is not sensationalism or even eloquence which secures a congregation, but the utterance of living personal experience. I have noticed this again and again, and what does it betoken but a desire to enter into individual relationship with the living God?"

"Do you observe anything of the same kind in this country?"

"It is difficult for a visitor to judge, but I should say that the movement is a little more pronounced in England than here. But even here I have already met with indications of a revolt against materialism in practice as well as in thought. I feel convinced that if more of your preachers would trouble themselves less about popular themes to attract a multitude and more about the deepest needs of the human soul there would be no lack of a hearing. It seems as though in this part of the world the pulpit runs to narrow and impossible orthodoxy on the one hand or dry-as-dust liberalism on the other. Cannot a new spirit be breathed over both? But it would be an impertinence on the part of a stranger to suggest to Americans what they ought to do, and I shall not say more."

The Bystander.

The Coming Revival.

As one stands on an eminence and watches a fire in forest or field, making its way, first by signs of smoke, then of flame, so one may see the advance of an invincible spirit in religion, destined to set ablaze theological seminaries, pulpits, prayer-meetings and churches. It is the revival of religion that is upon us, and it is coming through channels and by methods different from any other revival. What we have seen in Christian Science and kindred faiths is finding expression through the deeper experiences of the church. An awakening of the inner life is going on quietly but surely. It is felt in the sermons of the best preachers, and is found in the books now being read eagerly by the people. It is the revival of the theology of the heart, described sometimes as mysticism, or emotionalism, or communion with God. The name does not matter. The fact is important. It is the same spirit that fired the words of Bernard and George Herbert, that inspired spiritual Congregationalism and Presbyterianism, and laid the foundations of Methodism. It shone in the face of Moses, thundered in the prophecies of Elijah, and was felt in the pulpit eloquence of Robertson, Spurgeon and Moody.

We are passing from one theological era to another, from materialism to meditation, and from controversy to consecration. Some who read these words will at first doubt their truth, but we are certainly leaving behind the controversy which for so many years has waged around external evidence in theology. The criticism of the letter is surrendering to the realization of the spirit. We come out of the troublous years of criticism with a different conception of the Bible, of the creed and the church, and with a new vision of spiritual truth. The soul is now bearing testimony of the deep things of God. The preacher of yesterday was a scholar, and his weapon of defense was his intellectual knowledge. He was expected to know what others knew or thought they knew. The preacher of tomorrow must be a scholar, too, but more—a revealer, a prophet, a manifestation of hidden mysteries. He must draw his power, not from his books, but from the throne. He will succeed in the ministry, not on account of his knowledge of the industrial situation, politics, government, poetry, or history, but because of his knowledge of God. This is the revolutionary revival that is upon us. Young pastors of California, do you see the signs of the times?

Thoughtful students of theological tendencies might very properly ask the question whether the discussions which have occupied the minds of men for so many years have resulted in any good. Has higher criticism been of any value? Has the new analysis of the Westminster Confession helped or hindered the church?

The answer to these queries must be in the affirmative. As well ask, "Did the reformation or the Ar-

menian revolution do any good, or the invention of the sewing machine, or the discovery of the power of electricty or steam? Out of the conflicts of the church and State have come new conceptions of truth and new applications of power.

The men who should have regrets are those who have stood by and hindered the more earnest souls who tore down in order to build up. All honor to the men who have contended for the truth during the last half-century. We are all entering into their labors. We are nearer God. The clouds are rolling away from His throne. Science throws the blazing light of her torch in His face and lights up every page of the Bible. The world will be more religious on account of free and independent thinking. Agitation is a sign of life. The men who want peace should go to the cemetery and live among the silent dead. The revival of religion now stirring the great pulpits of the world, and destroying materialism is the direct result of a long process of inquiry after truth, and men are finding the truth as it is revealed in Jesus Christ, and the mystical union between the soul and its God.

EVOLUTION OF THE JAPANESE.

By Sidney L. Gulick.

[We present here what we regard as an interesting and valuable extract from the new book by the Rev. Dr. Sidney L. Gulick, "Evolution of the Japanese," published by the F. H. Revell Company of Chicago for $2 net. It is a volume of 457 pages, and will find hearty welcome among all persons interested in sociology, in missions, and in the commercial possibilities of the East.—Editor.]

So long as the old, familiar ideas hold sway over the mind of a nation, there is little or no stimulus to comparison or discussion. Stagnation is well-nigh complete. But let new ideas be so introduced as to compel attention and comprehension, and the mind spontaneously awakes to wonderful activity. The old stagnation is no longer possible. Discussion is started; and in the end something must take place, even if the new ideas are not accepted wholly or even in part. But they will not gain attention if presented simply as abstract, unconnected with real life. They must bring evidence that, if accepted and lived, they will give added power to the nation.

Exactly this took place in 1854 when Admiral Perry demanded entrance to Japan. The people suddenly awoke from their sleep of two and a half centuries to find that new nations had arisen since they had closed their eyes, nations among which new sets of ideas had been at work, giving them a power wholly unknown to the Orient and even mysterious to it. Those ideas were concerned not alone with the making of guns, the building of ships, the invention of machinery, the taming and using of the forces of nature, but also with the methods of government and law, with strange notions, too, about religion and duty, about the family and the individual, which the foreigners said were of inestimable value and importance. It needed but a few years of intercourse with Western peoples to convince the most conservative that unless the Japanese themselves could gain the secret of their power, either by adopting their weapons or their civilization, they themselves must fade away before the stronger nations. The need of self-preservation was the first great stimulus that drove new thoughts into unwilling brains.

There can be no doubt that the Japanese were right in this analysis of the situation. Had they insisted on maintaining their old methods of national life and social order and ancient customs, there can be no doubt as to the result. Africa and India in recent decades, China and Korea in the most recent years tell the story all too clearly. Those who know the course of treaty conferences and armed collisions, as at Shimonoseki and Kagoshima between Japan and the foreign nations, have no doubt that Japan, divided into clans and persisting in her love of feudalism, would long since have become the territory of some European power. She was saved by the possession of a remarkable combination of national characteristics,—the powers of observation, of appreciation, and of imitation. In a word her sensitiveness to her environment and her readiness to respond to it proved to be her salvation.

But the point on which I wish to lay special emphasis is that the prime element of the form in which the deliverance came was through the acquisition of numerous new ideas. These were presented by persons who thoroughly believed in them and who admittedly had a power not possessed by the Japanese themselves. Though unable to originate these ideas, the Japanese yet proved themselves capable of understanding and appreciating them—in a measure at least. They were at first attracted to that which related chiefly to the externals of civilization, to that which would contribute immediately to the complete political centralization of the nation. With great rapidity they adopted Western ideas about warfare and weapons. They sent their young men abroad to study the civilization of the foreign nations. At great expense they also employed many foreigners to teach them in their own land the things they wished to learn. Thus have the Japanese mastered so rapidly the details of those ideas which, less than fifty years ago, were not only strange but odious to them.

Under their influence, the conditions which history shows to be the most conducive to the continuous growth of civilization have been definitely accepted and adopted by the people, namely, popular rights, the liberty of individuals to differ from the past so far as this does not interfere with national unity, and the direct responsibility and relation of each individual to the nation without any mediating group. These rights and liberties are secured to the individual by a constitution and by laws enacted by representative legislatures. Government by discussion has been fairly inaugurated.

During these years of change, the effort has been to leave the old social order as undisturbed as possible. For example, it was hoped that the reorganization of the military and naval forces of the Empire would be sufficient without disturbing the feudal order and without abolishing the feudal states. But this was soon found ineffectual. For a time it was likewise thought that the adoption of Western methods of government might be made without disturbing the old religious ideas and without removing the edicts against Christianity. But experience soon showed that the old civilization was a unit. No part could be be vitally modified without affecting the whole structure. Having knocked over one block in the long row that made up their feudal social order, it was found that each successive block was touched and fell, until nothing was left standing as before. It was found also that the old ideas of education, of travel, of jurisprudence, of torture and punishment, of social ranks, of the relation of the individual to the state, of the state to the family,

and of religion to the family, were more or less defective and unsuited to the new civilization. Before this new movement all obstructive ideas, however, sanctioned by antiquity, have had to give way. The Japanese of today look, as it were, upon a new earth and a new heaven. Those of forty years ago would be amazed not only at the enormous changes in the externals, life and government, but also at the transformation which has overcome every element of the older civilization. Putting it rather strongly, it is now not the son who obeys the father, but the father the son. The rulers no longer command the people, but the people command the rulers. The people do not now toil to support the state; but the state toils to protect the people.

Whether the incoming of these ideas and practices be thought to constitute progress or not will depend on one's view of the aim of life. If this be as maintained elsewhere, then surely the transformation of Japan must be counted progress. That, however, to which I call attention is the fact that the essential requisite of progress is the attainment of new ideas, whatever be their source. Japan has not only taken up a great host of these, but in doing so she has adopted a social structure to stimulate the continuous production of new ideas, through the development of individuality. She is thus in the true line of continuously progressive evolution. Imitating the stronger nations, she has introduced into her system the life-giving blood of free discussion, popular education, and universal individual rights and liberty. In a word, she has begun to be an individualistic nation. She has introduced a social order fitted to a wide development of personality.

The importance of the second line of progress, the physical, would seem to be too obvious to call for any detailed consideration. But so much has been said by both graceful and able writers on Japan as to the advantages she enjoys from her simple non-mechanical civilization, and the mistakes she is making in adopting the mechanical civilization of the West, that it may not be amiss to dwell for a few moments upon it. I wish to show the second element of progress consists in the increasing use of mechanisms.

The enthusiastic admirer of Japan hardly finds words wherewith sufficiently to praise the simplicity of her pre-Meiji civilization. No furniture brings confusion to the room; no machinery distresses the ear with its groaning or the eye with its unsightliness. No factories blacken the sky with smoke. No trains screeching through the towns and cities to disturb sleepers and frighten babies. The simple bed on the floor, the straw sandal on the foot, wooden chopsticks in place of knives and forks, the small variety of foods and of cooking utensils, the simple home-spun cotton clothing, the fascinating homes, so small and neat and clean —in truth all that pertains to Old Japan finds favor in eyes of the enthusiastic admirer from the Occident. One such writer, in an elaborate paper intended to set forth the superiority of the original Japanese to the Occidental civilization, uses the following language: "Ability to live without furniture, without impedimenta, with the least possible amount of neat clothing, shows more than the advantage held by the Japanese race shows more the advantage held by the Japanese race in the struggle of life; it shows also the real character of some of the weaknesses in our own civilization. It forces reflection upon the useless simplicity of our daily wants. We must have meat and bread and butter; glass windows and fire; hats, white shirts, and woolen underwear; boots and shoes; trunks, bags, and boxes; bedsteads, mattresses, sheets, and blankets; all of which a Japanese can do without, and is really better off without." Surely one finds much truth in this, and there is no denying the charm of the simpler civilization, but the closing phrase of the quotation is the assumption without discussion of the disputed point. Are the Japanese really better off without these implements of Western civilization? Evidently they themselves do not think so. For, in glancing through the list as given by the writer quoted, one realizes the extent of Japanese adoption of Western devices. Hardly an article but what is used in Japan, and certainly with the supposition of the purchaser that it adds either to his health or his comfort. In witness are the hundreds of thousands of straw hats, the glass windows everywhere and the meat-shops in each town and city of the Empire. The charm of foreign fashion is not sufficient explanation for the rapidly spreading use of foreign inventions.

That there are no useless or even evil features in our Western civilization is not for a moment contended. The stiff starched shirt may certainly be asked to give an account of itself and justify its continued existence, if it can. But I think the proposition is capable of defense that the vast majority of the implements of our Occidental civilization have their definite place and value, either in contributing directly to the comfort and happiness of their possessor, or in increasing his health and strength and general mental and physical power. What is it that makes the Occidental longer-lived than the Japanese? Why is he healthier? Why is he more intelligent? Why is he a more developed personality? Why are his children more energetic? Or, reversing the questions, why has the population of Japan been increasing with leaps and bounds since the introduction of Western civilization and medical science? Why is the rising generation so free from pockmarks? Why is the number of blind steadily diminishing? Why are mechanisms multiplying so rapidly—the jinrikisha, the railroads, the roads, the waterworks and sewers, the chairs, the tables, the hats and umbrellas, lamps, clocks, glass windows and shoes? A hundred similar questions might be asked, to which no definite answers are needful.

Further discussion of details seems unnecessary. Yet the full significance of this point can hardly be appreciated without a perception of the great principle that underlies it. The only way in which man has become and continues to be increasingly superior to animals is in his use of mechanisms. The animal does by brute force what man accomplishes by various devices. The inventiveness of different races differs vastily. But everywhere, the most advanced are most powerful. Take the individual man of the more developed race and separate him from his tools and machines, and it is doubtless true that he cannot in some selected points compete with the individual of a less developed race. But let ten thousand of the higher development compete with the ten thousand of the lower, each using the mechanism under his control and can there be any doubt as to which is the superior?

In other words, the method of human progress consists, in no small degree, in the progressive mastery of nature, first through understanding her and then through her immense forces by means of suitable mechanism. All the machines and furniture, and tools and clothing, and houses and canned foods, and shoes

and boots, and railroads and telegraph lines, and typewriters and watches, and the ten thousand other so-called "impedimenta" of the Occidental civilization are but devices whereby Western man has sought to increase his health, his wealth, his knowledge, his comfort, his independence, his capacity of travel—in a word, his well-being. Through these mechanisms he masters nature. He extracts a rich living from nature; he annihilates time and space; he defies the storms; he tunnels the mountains; he extracts precious ores and metals from the rock-ribbed hills; with a magic touch he loosens the grip of the elements and makes them surrender their gold, their silver, and more precious still, their iron; with these he builds his spacious cities and parks, his railroads and ocean steamers; he travels the whole world around, fearing neither beast nor alien man; all are subject to this command and will. He investigates and knows the constitution of stellar worlds no less than that of the world in which he lives. By his instruments he explores the infinite depths of heaven and the no less infinite depths of microscopic world. All these reviled "impedimenta" thus bring to the race that has them a wealth of life both physical and psychical, practical and ideal, that is otherwise unattainable. By them he attains and gives external expression to the reality of his inner nature, his freedom, his personality. True, instead of bringing health and long life, knowledge and deep enjoyment, they may become the means of bitterest curses. But the lesson to learn from this fact is how to use these powers aright, not how to forbid their use altogether. They are not to be branded as hindrances to progress.

The defect of Occidental civilization today is not its multiplicity of machinery, but the defective view that still blinds the eyes of the multitude as to the true nature and legitimate goal of progress. Individual, selfish happiness is still the ideal of too many men and women to permit of the ideal which carries the Golden Rule into the markets and factories, into the politics of parties and nations, which is essential to the attainment of highest progress. But no one who casts his eye over the centuries of struggle and effort through which man has been slowly working his way upward from the rank of a beast to that of a man, can doubt that progress has been made. The worth of character has been increasingly seen and its possession desired. The true end of effort and development was never more clear than it is at the close of the nineteenth century. Never before were the conditions of progress so bright, not only for the favored few in one or two lands, but for the multitudes the world over. Isolation and separation have passed from this world forever. Free social intercourse between the nations permits wide dissemination of ideas and their application to practical life in the form of social organization and mechanical invention. This makes it possible for nations more or less backward in social and civilizational development to gain in a relatively short time the advantages won by advanced nations through ages of toil and under favoring circumstances. Nation thus stimulates nation, each furnishing the other with important variations in ideas, customs, institutions, and mechanisms resulting from long-continued divergent evolution. The advantages slowly gained by advanced peoples speedily accrues through social heredity to any backward race really desiring to enter the social heritage.

Thus does the paradox of Japan's recent progress become thoroughly intelligible.

A MARVELOUS CHANGE.

Alden B. Case.

A Mexican has just gone out of my house who has a history of uncommon interest. He was born in an out-station of my former field in Mexico of parents once wealthy, but through dissipation the large estate had been lost, and Jaun Blanco's inheritance was poverty coupled with a terribly perverted nature.

Quick-witted and active, he made money easily, married, and reared a large family. "But," he says, "not a day passed from my childhood until after my conversion that I was without intoxicating drink, and frequent drunken revels were the habit of my life."

Having removed from his native town, he at one time met a Protestant minister whose conversation left a deep impression upon him, yet years passed, and the downward career was rapid.

He came to El Paso, and there learned more of the gospel; heard, but seemed not to understand or care.

Juan's wife was of more than ordinary refinement Her patience, gentleness, tact and thrift had so far preserved the home, but the struggle with misery was a desperate one. The father was now past forty, and thoroughly besotted.

He says: "I was never empty of liquor. I realized to some degree the wretchedness of my family, and regretted it. One day I was startled to find one of my own boys intoxicated, and the thought that I was likely to carry my children with me to destruction terrified me. My poor wife prayed incessantly to the saints and the virgin in my behalf, but she had little faith, and I had none; reform was hopeless.

"One of my drink companions was an own brother. One midnight we were staggering home from a debauch on the Mexican side of the river, when suddenly a frightful sense of my real condition flashed upon me. I turned to my brother and said, 'Antonio, we are lost, we are at this very moment standing at the door of hell, which is wide open to receive us. What shall we do? I know; I am going to receive this gospel which they are offering all about us here."

In spite of his brother's protests, Juan immediately fell upon his knees in the street and began calling upon God to save him. In his partly intoxicated, but really spiritually awakened condition, he actually believed himself at hell's threshold, and his pleading with God as he kneeled there was one of awful earnestness. Of course God heard and saved. He reached home a changed man, and told his wondering wife of his experience.

No time was lost in communicating with Protestant acquaintances and seeking instruction as to what he should do. His submission to his new Master was as entire as he knew how to make it, and was of body as well as soul.

Christ now gave him wonderful victory. The drink demon was instantly and completely conquered, so that to this day, now eight years, he has not once fallen.

He was soon received as a member of the Spanish Congregational church of El Paso, as were also his wife and older children, for the miracle of his conversion was used of God for their conversion also.

Of the more than thirty Mexican Christians uniting to form the new Spanish Congregational church of Los Angeles, eight are from the household of this brother: also three of his near relatives here have confessed Christ and have been received to our fellowship.

As may be supposed, Juan Blanco is an enthusiastic

Christian. He has an experience which he is eager to relate, and humbly gives God all the glory. His prayers are fervent, overflowing with gratitude and praise.

Of scarcely less interest than his own testimony is that of his lovely wife. Her face clearly expresses her contentment and peace in the new life and her quietly spoken words of prayer and of experience are nearly always heard in our mid-week meeting.

Every member of their large family is a Christian.

It is needless to say that such experiences as the above give us great cheer in the Spanish mission work.

Book Reviews.

"Mary North," by Lucy Rider Meyer. This is a novel well worth reading. Mrs. Meyer has had years of experience in deaconess work in a great city. She has seen the temptations to which girls who, without much or any home influence are subject when they go into the great commercial centers seeking an education or a livelihood, and has given in this book a needed warning. The book is one of much pathos and humor. It strikes one as narrating something which might have occurred. It does in fact combine the actual experience of several persons as they have lived and worked in one of our great cities. This volume on the shelves of our public libraries would serve a beneficent purpose. Place ought to be made for it in Sunday-school and other school libraries. [F. H. Revell Co., Chicago and New York. Pages 339.]

"The Educational Conquest of the Far East," by Robert E. Lewis, M. A. The author is well qualified for the writing of a book on the educational work in the far East. After graduating from the University of Vermont in 1892 he entered on Y. M. C. A. work among Eastern colleges; later he served as traveling secretary for the Student Volunteer Movement. In 1898 he went to China as secretary of the International Committee of the Young Men's Christian Association. For several years he has devoted himself to the rebuilding of an influential Association at Shanghai, which has now more than a thousand members. In addition to this he has acted as secretary to a body of Americans in China—business and professional men—and thus has further widened his horizon, his qualifications and influence. The aim of the volume is to exhibit the growth and present status of education in the for East and bring to notice its problems and possibilities. In gathering his information the author made personal investigation of the leading Japanese and Chinese institutions of learning and had interviews with more than two hundred educators, native and foreign. In conclusion he says: "The Church of Christ must not shirk its duty to the students of the East. The literature that moulds, the teachers who instruct and the principles that edify cannot be withheld." His plea is for Christian schools which offer courses of study comparable to those provided by government colleges and universities if the the Church is to lay hold of those lands as it should. [F. H. Revell Co., Chicago; pages 248; $1 net.]

"Fanny Crosby's Life Story." Seldom do we see a more interesting book than this one in which Fanny Crosby, the blind hymn-writer, gives her life story. She has written thousands of hymns and has through them brought cheer and strength to many a heart; and now she sends forth this life experience, which will also be of comfort and help to many an earthly pilgrim. Although born with good eyes she was at the age of but a few weeks doomed by the blunder of a physician to life-long blindness. But now as she looks back over her life she sees what God has accomplished in and through her. She says that if that physician were living she would say to him: "Thank you, thank you—over and over again—for making me blind, if it was through your agency that it came about." That which happened unto her, like some of the experiences and afflictions of the Apostle Paul, has fallen out unto the furtherance of the gospel. She verily believes it was in God's plan concerning her that she should live in physical darkness so as to be better prepared to sing his praises and incite others to sing them. How charmingly she writes in this story! And what an eventful life she has been permitted to live! Her reminiscences of the noted people whom she has met are very interesting. Throughout there is a delightful simplicity which draws the reader to her. Fanny Crosby is 83 years old now, but she is inclined to believe that she will live to be an hundred. She says that her work grows sweeter and grander to her each day. [Everywhere Publishing Company, Brooklyn Borough, New York City; $1; pages 160; postage free. The publishers state that they will give a liberal commission to agents.]

"A Manual for Christian Instruction," by Wilson R. Buxton, pastor of the United Congregational church of Little Compton, R. I. This is not a manual for children. It is for those who by previous instruction in fundamental truths have been prepared for a larger and better understanding of those truths and their practical application in the affairs of life. The author says: "In addition to many adults who are in need of definite instruction in Christian teachings, there is a large class of youth passing through their teens who have a vigor of mind that ought to be turned to advantage in the assimilation of spiritual truth just as readily as it is utilized in the reception of what is called secular knowledge in the public schools. For such this little book has been written. The purpose of this manual is to inform, suggest and stimulate. The writer has, therefore, endeavored to ask and answer those questions that will start the most fruitful line of discussion and inquiry. This has necessitated the asking of leading questions only, to each one of which the teacher is to bring his class by putting to the members questions, simple and practical, of his own framing." The Rev. Dr. Henry A. Stimson says: "I think the catechism excellent. It is true both to revelation and philosophy in its newer and better forms. It appears to me admirably adapted to the instruction of thoughtful minds who are seeking knowledge, and it is certain that those who inquire of it will have both their knowledge and their faith established on foundations that will endure." Dr. Herrick Johnson says of it: "The purpose of the little manual is fine, and much of it, I should judge from the hastiest of glances, is distinctly helpful." [Pilgrim Press, Boston.]

"India's Problem, Krishna or Christ," by John P. Jones, D.D. The author has been since 1878 a missionary of the American Board in the Madura district in South India. At present his work that of the training of preachers and pastors and the development of a Christian literature. He sends forth this book with the hope that it may help the people of this country to understand India and to realize the greatness of the problems arising in connection with the Christian work in that land; and that it may be an inspiration to many

to have a larger part in the work of presenting Christ to that people. The volume treats of the land and the people, the religious contrasts, Hinduism and Christianity, sets forth the products of the two faiths, considers the women of India as to their ancient honor and present power, with the outlook for the future. It also gives the history of Christian effort in that land, considers the missionary in all his relations, treats of the missionary organization and present day problems and results. All in all it is a comprehensive and valuable book. No one can read it without the conclusion that, notwithstanding the vast problems, it is ultimately to be not Krishna, but Christ. On one page the author says: "Twelve years ago I opened one little primary school in a small, unlettered heathen village. Ten bright Hindu boys sought instruction at the hands of the devout old Christian teacher placed there. Today these boys have grown into manhood and, with one or two exceptions, have entered into a Christian congregation. They are not only intelligent, but firm and beautiful in their new-found Christian hope. Moreover the whole village is permeated with Christian truth and it resounds with the appeal of our faith.' And in this way, he says, have come into existence many of the best and strongest congregations of Christians in India. In treating of the leaven of Christianity, Dr. Jones says: "If a man were to ask me 'Wherein do you find the most encouragement as a Christian worker in India?' I would doubtless reply:—not in the church and community gathered by the missions; but outside of the Christian fold, in the institutions and among the non-Christians of the land. It is not in the fields already harvested (though much of joy and promise we certainly find there), but in the fields whitening for the harvest, that we see the largest hope for the ultimate conquest of that great people by Christ. There are in India, at present, a thousand results, movements and tendencies which to the thoughtful watchful Christian worker, bespeak the rapid coming of the kingdom of Christ, even though their testimony is not heard through mission statistical tables." In setting forth these movements and tendencies the author discriminates between the results of Christianity and Western thought. We commend this book heartily. Wherever read it will inspire to missionary endeavor. [F. H. Revell Co., Chicago; pages 368: $1.50 net.[

THE LORD'S PRAYER IS MY PRAYER.

A. J. Dewing.

Our Father whose dwelling is heaven above,—
We hallow thy name for thy wisdom and love;
The kingdom shall come, and for this we would pray,
And ask thee to help us from day unto day.

Thy will be our will on earth as in heaven;
Give bread as we need, as thou always hast given;
Forgive us our debtors, for we forgive those
Who trespass against us—the Savior best knows.

O lead us not into temptation to sin;
But keep us from evil without or within;
And send us thy blessings like rain in a shower,—
For thine is the kingdom, the glory and power.

—Amen.

Cicero: "Far be the very name of a cross, not only from the bodies of Roman citizens, but from their imaginations.' Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 7. August 16, 1903.

Saul Tries to Kill David. 1 Sam. xviii: 5-16. .

One of the marked results springing out of David's victory over Goliath should not fail to be brought to the attention of our scholars, namely, the moral effect. An intelligent boy might ask why the Philistines fled on the defeat of their champion. Why did not the army determine to stand and fight it out anyhow? Did the defeat of a champion necessarily signify the route of his side? The answer lies in the moral effect produced by an event. Strange moods men's minds take. A host of men feel that everything depends upon a single man or event, and if that fails them, a sort of despair seizes them to which they fall a prey, and it is with greatest difficulty that the spell is broken. Was it not so in our Civil War that the Union soldiers once got into a panic and began a fatal retreat, when Gen. Sheridan came to the rescue. In a detailed account that I once read, that as he met the first men he could only detain them long enough to learn that the enemy had won the day and the only safety lay in flight. In vain the little general sought to rally them and others as he met them. Finally he managed to halt and turn a few, and dashing at their head he sung out to the retreating soldiers in the cheeriest voice imaginable: "We're going the other way, boys; fall in." That succeeded, and the day was recovered. I will not vouch for the correctness of the story, but it illustrates the point. In ancient times we can well imagine that such an effect must have been more potent than now. It was taken for granted that Goliath's defeat meant that of his army, and that was enough to weaken the Philistines and strengthen the Israelites. The point is worth pressing, because it meets us quite often in practical life. Men think a business depends on one man or a certain event, and if there is failure of either, their courage oozes away and they give up. A man often comes under this effect without being conscious of it. It is said that Mr. Pilsbury, one of our great chess champions, has never won a game from the celebrated Janowsky, although defeating time and again those who conquered the latter. Undoubtedly this is due to the moral effect of a series of defeats. Many men, and boys, too, resolve to overcome a habit, try a number of times and are unsuccessful. They are urged to try again and say they will, but it is with a "But I know I will fail." Here again is the moral effect. Of course they will fail, in their innermost souls they have failed before they begin. It is one of the peculiar and magnificent characteristics of God's grace, that it helps the weakness due to such moral effects. What we cannot accomplish in our own strength can be brought about by divine assistance. Following the victories ensuing upon Goliath's fall, there was a triumphal return of the Israelitish army. Our lesson grows out of the custom of the women celebrating such events in song accompanied by various musical instruments. They also formed a series of rude figures, termed dancing. We would hardly dignify them by that term, any more than we would call the figures of the so-called Indian dances, really dances. In this instance there was a decided indiscretion in voicing the popularity of the youthful hero. From the lesson text we may learn:

1. The necessity of caring for our spiritual life.

When Saul left Samuel that day on which he was told of his coming to the throne, he received a religious impulse. He even had such religious fervor as to prophesy, not foretell events, but get into that ecstatic condition in which his spirit was exalted. The record shows that he always paid attention to religious ceremonies, and external appearances, such as keeping vows and sacrificing. But at this time of his career we are shown a different nature. His disobedience was an evidence that he was not right at the core, and this double nature shows itself in his "prophesying" (v. 10), while he sought to kill David. The sense of "prophesied" is better conveyed by the word "raved" used in the margin of the American Revision. The whole secret of the matter lay in Saul's abandoning the care of his religious life. The very first necessity in religious life is obedience. When there is a departure from that, there begins a divergence from God. A man who wilfully disobeys God's commands a few times, sets his own will up as a law to be followed, and yields himself to influences not of the spirit of God. Saul's career is a very common one. There is a truth in spiritualism to which we should give earnest heed. Those who profess to be mediums struggle hard at first to "get the spirit." But each time makes it easier; that is, yielding to certain impulses, though difficult at the outset, becomes second nature at last, and in proportion as we yield to those of an evil nature, our self-control is lost, and our baser selves gain the ascendency. "The Lord * * * was departed from Saul." He had not taken care of his spiritual life, and there could be no other result. We must recognize the necessity of cultivating our spiritual life. Prayer, and study of Scripture, attendance on religious services, and doing some specific act each day is a means of opening our hearts to the influences of God's spirit, and placing ourselves under his control. Learn the lesson in the lives of Saul, of Judas, of Demas.

2. Envy as a malicious power.

When the women sang one to another in their play and said:

> Saul hath slain his thousands
> And David his ten thousands,

envy entered the heart of the king, he could not bear to have the young man praised, however much he merited it. How natural that was, how true in our own experiences. It is not so much in relation to those who are far beyond us in gifts and powers, but those so nearly equal to us that they become rivals. Feeling that they are no more deserving of it than we, their praise becomes our envy. The wise man had much to say about the malicious power of envy. It is "As rottenness to the bone" (Prov. xiv: 30). "Wrath is cruel and anger is outrageous, but who is able to stand before envy" (Prov. xxvii: 4). Envy committed the first murder (1 John iii: 12); robbed Jacob's home of Joseph; inspired the sons of Korah to burn strange fire before the Lord; hurled the spear at David; made David commit a fearful crime; flung Daniel into the lion's den; and crucified the Son of God. And it does as much mischief to its possessor as to the one on whom it seeks to vent itself.

3. The futility of attempting to thwart God's purposes.

Samuel had indicated, in his speech to Saul at Gilgal, that the kingdom would be given to another, and it had become evident from circumstances which showed David's popularity that he would succeed to the throne. Saul undoubtedly could have wished that his son Jonathan would follow him in the royal succession. To a man of his disposition it was not possible to allow Jonathan's friend to step into the place of honor. So, whether predicted or not, he was determined it should never be. He would slay David first. We shall study some of the history connected with the determination which resulted in his first attempt (v. 11). Meantime let us learn from this case, and the thousand others which history affords, how futile it is to attempt to thwart God's purposes. We read novels with great delight because there is generally some person or persons who are seeking to thwart the ends in view, and would consider that a very disappointing book where these plotters are successful. What an interesting book the history of the world will be, when we can read it from beginning to end. There will be the plots of the wicked, and the plans of the unjust. We shall see the schemings of individuals, and the wider attempts of groups of men. And we shall rejoice that all the evils of time has been brought to naught, and God has gained the victory for truth and right. David will always escape Saul's spear if God has a purpose in David's living to get the kingdom. Jesus will escape though Herod slay all the babes in Bethlehem. Peter and the apostles will walk out of prison in spite of the Sanhedrin. Gamaliel's advice is good for us to follow.

4. Evil dreads the good.

However bold a front it may assume, evil always dreads the good. Evil knows that it only can succeed for a time, and it is suspicious of everything because it fears lest its sworn friends should turn and rend it. It is significant, as an illustration, that Saul, was afraid of David because Jehovah was with him, and finally removed him from the palace and appointed him captain over a thousand men. All of Saul's attempts show how he dreaded David. He first tries to kill him with the royal spear. Not succeeding in this, he seeks to have him fall in battle with the Philistines. Next an order is issued to Jonathan that David should be dispatched, and only through earnest pleading on Jonathan's part, is the order revoked. A little later, incensed by David's success in war, Saul attacks him in hope of murdering him. Then he surrounds David's house with armed men with a view of making way with him as he comes out in the morning. So it goes through the history of those years in which these two were alive. And it is the same today. The wicked are cowards at heart, and want to get the good out of the way. Fraud dreads exposure. Men love darkness because their deeds are evil, and they dread the light for the same reason.

5. Warned or allured, which?

The warnings given by Samuel to Saul should have made him reflect and turn from his evil course. But even those warnings were not half as forceful as the revelations which must have come to him of his own danger when he found himself able to hurl the spear in order to kill his young harper. One would think that such repentance as he seemed to show once or twice when David spared him, would have been the first and permanent act after discovering his tendency to such awful feelings. But though there is terror in having a revelation of one's evil heart, there is also an attraction about evil, which, horrible as it is, draws one on, fascinated as a bird is said to be by a snake's eye. Stevenson has given us a true portrait in his "Dr. Jekyll and Mr. Hyde." How that man hated to become the loathsome creature, debased and lowered each time he assumed the form, but how irresistably he was drawn into the transformation. No one can

doubt but that the revelation of a wicked self is meant as a solemn warning and a plain summons from God to forsake the evil, and repent in earnest, seeking divine assistance and pardon. But when such warnings are deliberately set aside, and the heart's impulses are followed, the alluring power of that which we hate, and in better moods and moments shrink from with honor, compels us to follow the path that leads undeviatingly towards ruin. May God keep us from the power of evil, by bestowing on us his Holy Spirit.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

August 16.

Lessons from Paul. How to Use Tact in Dealing With Men. I Cor. ix: 19-23.

Next to a holy and heavenly passion for souls—would we win them for Christ—a wise and discriminating tact is most important. Paul was as remarkable in his tactful common sense as in his restless energy, in practical talent as in intellectual power, combinations exceedingly rare among men. In the letter to the Corinthians, from which the text of the subject is taken, he reminds them that while he is not beholding to any man, yet he freely makes himself a servant to all that he many gain the more; to the Jew a Jew, to those under the law the same, to those without the law as without the law, to the weak, weak and all things to all men that he might by all means save some. This does not mean that he was a truckler or a flatterer, far from it. Paul was not of the kind to "crook the pregnant hinges of the knee that thrift might follow fawning." There is a counterfeit of tact that flourishes and fattens in the soil of craft and insincerity, but not the genuine. True tact is pure gold and circulates wherever the most successful saving work is done. Paul exhibited his tact on many occasions. His speech was with grace seasoned with salt, showing that he knew how to answer men in wisdom. He showed this on the steps of the Castle of Antonio, at Mars Hill and before Agrippa and Festus. The introductions to all his public addresses indicate a true feeling for an audience and that appreciation of the value of mutual sympathy, without which it was in vain for any one to attempt to speak to his fellows.

* * *

We, too, may learn tact from careful study of the life of Paul. It is well-known that both the speech on Mars Hill and that before Agrippa are in constant use as examples in schools of rhetoric and oratory, not alone for the beauty of their style, but for the tactful persuasive power of their arrangement. If lawyers find Paul a wise master in the art of pleading, how much more should Christian workers seek to discover the hidings of his power. Paul showed his talent for adaptation on another conspicuous occasion which, although it ended in trouble, was none the less a notable exhibition of ready tact. The occasion was that of his last visit to Jerusalem and over the old question of his relation as a Christian to the law of Moses. In order to show that he was not hostile to the spirit of the law he went in and was purified with four other men who had taken a Nazaritic vow. It did him no harm and it relieved many honestly doubting souls. It was an exhibition of Christian tact. Sometimes rather than give needless pain to less developed souls we, too, are called upon to waive certain outgrown things until we can patiently instruct them. In this we, too, will show loving Christian tact.

* * *

Perhaps there is no sphere of human activity where consecrated tact is more important than in efforts to win souls. It is delicate work at the best and many failures are experienced that might have been prevented by a wise choice of times and seasons. Many souls are approachable alone that cannot be dealt with at all in masses, while others need just the stimulating help of social grouping to enable them to act. We need to study individuals and suit our personal work to the particular cases of each. Nicodemus cannot be won in the open, neither would it be wise to try to win the woman of Samaria in secret. Levi could be spoken to at the "receipt of custom," but it was better to call Zacheus down from a sycamore tree. James and John could be reached together, but it was better for Philip to approach the Ethiopian alone and in a desert place. We must study men if we would wisely win them, and we must seek for favorable opportunities. Doubtless there are cases so urgent that we cannot wait for seasons. If a hundred men unsaved were on a sinking ship and had but a few moments to live, there could be but one moment and one message for all, "Prepare to meet thy God," but such crises are rare. Usually we can seek for fitting seasons and experience has shown that thought and prayer to discover such avail much in soul-winning.

* * *

The same tact is needed in teaching and in all our relations one with another. It is one thing to win a soul, it is another to nurture it and continuously help it. Individual treatment is required all through. Some souls grow best in quiet and retired surroundings, while others need the help of society and an open life. To force timid souls all alike into conspicuous service is not to be tactful. Sunflowers and dahlias require quite different treatment from violets and lillies of the valley. In poppy beds some flowers shoot up beyond the others and seem born for more prominent positions, while others are just as useful and beautiful, though not so tall. We need to remember this when sometimes a little impatient with this or that young person because he or she never speaks or prays in meeting. Of course every one can give a verse or announce a hymn, but all are not made to be Pauls or Deborahs in the kingdom of God. Tact will save many timid souls, while want of it will drive them away. We need tact in dealing with the individual peculiarities of our fellow Christians. A word fitly spoken cements friendship, while one in haste endangers it. A soft answer turneth away wrath, while he that repeats a matter often separates very friends. It was David's wise playing on his harp that soothed the wrath of Saul. Had he done otherwise he had only wrought more mischief.

* * *

Tact is consecrated common sense. Applied to the Christian life, it is that wisdom that cometh down from above that is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. It has in it a large element of patience, which in itself is "almost power," and which we all need, that after we have done the will of God we may receive the blessing. It is a child of love and therefore suffereth long, is kind, not puffed up, never behaves itself unseemly, seeks not her own, is not easily provoked, thinks no evil, bears all things, believes all things, endures all things and

always gives large place to the heart. Tact is essentially unselfish. Free to be and to do all things and yet never using liberty as a cloak. Tact is resourceful but never guileful, discreet but never equivocal, wise but never subtle. All things to all men indeed, but always to save others never to save self. This consecrated tact is one of the deepest needs of the hour. In such days as ours when the air is rife with new learning and when the light is being turned on to sacred things with almost unparalleled intensity, we need the wisdom of the serpent and the harmlessness of the dove that we may secure to our own souls and those of our beloved companions all the treasures of wisdom and of knowledge and yet not offend any. How blessed that we have the promise: "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not."

Woman's Board of Missions for the Pacific.

CHANGE OF ADDRESS.

The address of Mrs. S. M. Dodge, Treasurer of the Board, has been changed from 1275 6th Ave., Oakland, to 64 Santa Clara Ave., Oakland.

CRADLE ROLL AND THE LIGHT BEARERS.

[The annual report of the Missionary Cradle Roll and Little Light Bearers of Southern California, connected with the Southern Branch W. B. M. P. and the Home Missionary Union, for the year ending April 3d, 1903.]

What have the Cradle Rolls and Little Light Bearers' band accomplished the past year?

San Diego sends one dollar and seventy-five cents and hopes some one will be found who can take the work and carry it out successfully.

The pastor's wife at Ventura writes: "Our Cradle Roll and Little Light Bearer members have had four interesting meetings the past year. And we have had two profitable "mother's meetings" in connection with the children's meetings. A few new names have been added to the Roll, while a few have outgrown the society. We have thirty members; money received, $4.50. Number of Daysprings taken is twenty-five. We believe this is one of the most important parts of the work and hope to accomplish much more this year than ever before. The children are interested in the work and it is a pleasure to work with them."

Pomona's band numbers 20 and $5.00 have been contributed. The superintendent writes: "Nov. 18th, 1902.—Mrs. Frary and myself sent out over 40 invitations to the little folks and mammas for the afternoon reception from 2 to 4:30. An interesting program—recitations and music—was carried out, and refreshments served."

Santa Ana band has 26 members enrolled. Ten copies of the Mission Dayspring are taken and $4.40 contributed.

Highland reports thirty members, but no work done.

Ontario is welcomed as a new band and numbers 29. The Mission Dayspring goes into each home. The children were gathered together, with a goodly number of mothers and friends one pleasant afternoon in June and the work of the Cradle Roll explained to them. A happy group they were as they listened eagerly to their pastor as he told them of the little children of Turkey whom he had known; $1.50 has been contributed.

A Claremont Cradle Roll and Little Light Bearers' party was pronounced a success by the fifteen mothers, nineteen Cradle Roll children and nineteen Little Light Bearers present. The superintendent counted herself happy to have had such an efficient corps of helpers. The pastor's wife and three other ladies played games with the children while the superintendent chatted with the mothers; then came the program. The younger children wore the Cradle Roll badges, and the Little Light Bearers had star badges. Every time they sang the chorus of "When he cometh" (Like the stars of the morning"), they lifted high their stars. After the singing these were pinned on. Recitations; more singing and marching around the table in the center of the room to drop their money into the cradle; a story about the Little Light Bearers of Turkey; a song, "Praise him all ye little children," were followed by a happy time with animal crackers, fruitade and pink wafers. Twenty-three copies of the Mission Dayspring go into the homes, and $7.30 have been sent to the Home and Foreign treasuries; 43 members are enrolled.

Our faithful Redlands superintendent writes: "We have held our fifth Cradle Roll party, with 110 members present, the youngest five weeks old. We have now a committee of four which this year divided the work most satisfactorily in this way: One took responsibility for the entertainment, another had the arranging and conducting of program, a third looked after the supper, and the fourth did the secretary work, looking up new members filling out enrollment cards, writing invitations, providing badges, etc. Two or three ladies specially invited for the purpose, helped receive guests at the door and aided in introducing and promoting sociability among the mothers. The secretary marked on the roll as they came in all who were present, and thus learned the attendance without the roll call, which takes so much time. The one in charge of entertainment invited a number of young ladies to assist her, and each assigned a group of children to keep happy through the afternoon with games, stories, etc. In an ante-room was collected a little menagerie of pet animals, which the groups were taken to see as a surprise.

"We had the usual march when the little folks deposited their gifts in the cradle. The program was very short; brief introductory remarks from the leader, a song or two, a Light Bearer exercise by twenty-one children, the oldest of whom bearing a lighted wax taper, repeated some appropriate verses, then with her own candle lighted others carried by ten girls, who in turn repeated a verse expressing the sentiment which she represented,as love,peace,joy,comfort,faith,etc.; 10 little boys appeared with unlighted tapers representing ten heathen nations. Each boy recited a verse about his country and each girl in turn responded, closing her response with the words: "I give to you my little light," at the same time stepping forward and lighting the boy's candle with her own. It was a very pretty, effective exercise, but some of us were so apprehensive about the candles among the white dresses, curls, etc., even while taking every possible precaution, that I should be most reluctant to try it again.

"Following this was the usual fitting and interesting talk from the pastor, then all were invited down to supper. We had the usual simple refreshments daintily served on low tables for the little people, with wafers

and fruit punch for the mothers. From the tables the children carried away as souvenirs funny little turtles and owls made of raisins and peanuts.

"Our membership is now about 150. There seems to be a growing interest in the Cradle Roll. Mothers come to me now sometimes to have their children enrolled. They do not have to be sought as at first. From this year's receipts I have sent $15.00 each to the Home and Foreign treasuries, and paid for 73 copies of Mission Dayspring."

What shall I more say? Of San Jacinto, Lake Avenue, Pasadena, of Riverside, who have been faithful in years past, but from whom no word comes now, and of the many all through Southern California to whom your superintendent has sent more than twenty copies of last year's report as printed in The Pacific? She has also invaded Arizona, sending letters, leaflets, and copies of report to the six Congregational spots noted in the Year Book.

But here comes a cheering word from Los Angeles First church: "Please report that we are organizing a Cradle Roll and next year look out for the cherubs of the City of the Angels."

We find in summing up that 302 members are reported, 156 copies of the Mission Dayspring are taken, that $26.93 have been sent to the Foreign treasury and $22.77 to the Home treasury, which, you see, is not dividing our funds equally, as we are pledged to do. Four dollars more reported to me, has either been swallowed up by some general fund or failed to reach the Home treasurer before her books were closed. Would it not be well to aim to have the Cradle Roll gatherings between April and November, and so be sure of pleasant days, and money sent to the treasuries on time?

The difficulty which seems to confront most societies with regard to this work for the little ones, is the finding of a superintendent. Why not try the committee of four, as has been done successfully in some places and so lessen the responsibility of each? Shall we not all, those of us who have kept up the work, and those who have not yet begun, take for our motto the coming year, "Be of good courage and do it?"

Harriet A. Pease,
Superintendent Southern California.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF THE UNIVERSITY OF CALIFORNIA.

When a girl enters the University, she likes to feel that she is early identified with some popular college activity.

There is no organization among the young women at Berkeley, more popular or with a larger membership than is the Young Women's Christian Association. It's members are trained in many different ways. The work is carried on through committees and a cabinet. She who likes to help "get up things" soon finds that someone has discovered the fact and she has her place on the social committee. So it is with all lines of Association work.

There are most interesting classes for Bible and mission study. The Association is helping to support the California Coast Secretary to Tokio, Japan.

There are receptions and banquets to bring the members together socially.

Every week two devotional meetings are held.

For the new students there are many helps, a boarding-house register, an employment bureau, and blue-ribboned upper class men to help one arrange that perplexing study schedule.

Every new girl will receive a right welcome greeting at Stiles Hall.

Miss Bentley, the General Secretary, Stiles Hall, Berkeley, will be glad to receive any information concerning new students expecting to matriculate this year, which pastors may give her.

Nellie Himebaugh.

Church News.

California.

San Francisco, Richmond.—Five persons were received to fellowship Sunday, two on confession.

Oroville.—Rev. Richard K. Ham of Whatcom, Wash., was called as pastor unanimously on first vote at a meeting held July 29th.

Oakland, Fourth.—The Rev. Alfred Bayley has resigned from the pastorate and contemplates a trip abroad for a year before taking up regular ministerial work again.

Pomona.—The Rev. George E. Soper of Danbury, Conn., has accepted the call from this church. He is expected here the 1st of October. Rev. J. H. Goodell of Oakland, who has been supplying for some time, has been asked to continue up to that date.

Paso Robles.—The Rev. F. W. Reid has resigned as pastor after a successful work of three years here. Mr. Reid went to the church when it was in a struggling condition. He leaves it with unincumbered property worth $3,000 and with quite an increase in membership.

Auburn.—Preaching services will be suspended during the month of August. Sunday-school, Endeavor and prayer-meetings will be continued as usual. Until September the address of the pastor, Rev. H. F. Burgess, will be Sitkum, Coos county, Oregon, where with his family, he will spend his vacation.

Green Valley.—Our friends will rejoice with us, we are sure, in our success in raising our church debt to the Church Building Society. For the past three years we have paid toward the debt $100 per year, but are now to pay the final $200 early in next month. The whole amount has been provided for. The pastor and his wife have returned from their vacation.

Oakland, Pilgrim.—There were six accessions to the membership Sunday, three on confession. The newly elected officers of the Christian Endeavor Society were installed, the service being such as to show impressively their responsibility for and connection with the work of the church. Pilgrim church is growing steadily. It is now in better condition than at any time for many years.

Benicia.—Five united with the church last Sunday, two of them on confession of faith. In the evening the pastor will begin a series of church history addresses, the outline for the Sunday evenings of August being as follows: "Christianity's Progress," "In the Life-Time of Saint John," "From John to Constantine," "From Constantine to Charlemagne," "From Charlemagne to Boniface," "From Boniface to Luther."

Pasadena, First.—The summer congregations are keeping up well under Dr. Meredith's masterly preaching. The Endeavor outdoor meetings at the camp of

Mexican laborers are proving a blessing to the Endeavorers and are greatly appreciated by the men. Each Sunday the tables are adorned with flowers, whereupon "mucho gracias" is heard on all sides. Last Sunday Pastor Minjares and Deacons Juan Arallones and Felipe Armenta, from the recently organized Spanish church on Alpine St., Los Angeles, were present at the meeting and conducted the services in Spanish, the audience of over 80 men manifesting a deep interest.

Washington.

North Yakima.—Ten persons were received into membership July 26th, nine by letter.

Notes and Personals.

Rev. W. R. Bair has entered on his work as pastor at Alturas. The local paper says: "He preached his first sermon to a very large congregation last Sunday night, and every one that had the pleasure of hearing him, speaks very highly of his ability as a minister."

Rev. T. R. Earle of Park church, San Francisco, will read a paper at the next meeting of the ministers of San Francisco and vicinity on the subject, "Revivals." He will consider the question, "Are they past, passing, or a permanent feature in the work of the church?"

The editor of The Pacific spent Sunday, July 26th, with the Bethlehem church in this city, and was gratified to find it in so promising a condition. The Sunday-school attendance was large and at the morning and evening preaching services there were fine congregations. It is a most excellent work, in which Rev. J. A. Hollars is leading the people of Bethlehem church. The pastor of the church occupied Plymouth church pulpit that Sunday.

SOUTHERN CALIFORNIA NOTES.

Mr. Harry B. Cook of Yale Theological Seminary is doing most excellent work in opening up religious services at Parkfield, a village some twenty-six miles east of San Miguel, a town on the coast line about 270 miles north of Los Angeles.

The locality of Parkfield is over the line of Monterey county, but is approached from San Miguel, which is in the territory of what is designated as Southern California.

During the month Mr. Cook expects to have the assistance of Superintendent Maile in organizing a church membership.

The work of Mr. Cook is highly appreciated, his ability in preaching the gospel and his earnest and genial presence will be long remembered at San Miguel and Parkfield.

Mr. William Waterhouse of Pasadena is the owner and sailing master of a fine yacht, and on the 3d of August started from San Pedro for a sailing cruise of some ten days. The invited guests included Hon. Curtis D. Wilbur, Judge of the Los Angeles Superior Court, Rev. S. G. Emerson of Pasadena, Superintendent, Rev. John L. Maile, and other clerical brethren.

Rev. Griffith Griffiths, field representative of the Pacific, is moving about in Los Angeles and vicinity for the purpose of interesting individuals in this most excellent paper.

Rev. George Willett supplied the church at Escondido on August 2d. M.

Oregon Letter

By George H. Himes.

Abounding joy is the keynote of the work in the Sunnyside church, over which the genial and optimistic John J. Staub has presided from the time it was the "East Side Branch of the First Congregational church, Portland," on April 24, 1892. The attendance at the church at the present time is very good, notwithstanding the summer vacation, and the Sunday-school has an average attendance of one hundred and forty. It is the boast of the church, and it well may be proud thereof, that its Children's Day offering was a trifle larger than that of the First church, so that for the year of our Lord 1903 the Sunnyside church stands at the head of the list in support of the work of C. S. S. and P. S. This church had two accessions at the last communion by letter. The Young People's Society is about to make the last payment on a new piano bought since the first of the year. Pastor Staub believes in the Sunnyside church, and the church believes in him. Such a marriage ensures success. The bans were said eleven years ago, and so far there has never been a hint of divorce. This is the longest pastorate in the history of the Congregational churches in the State, with one exception—that of Rev. P. S. Knight's service in the First church, Salem, which continued about eighteen years—years conspicuous for faithful, constructive work.

From a letter recently received by one of the members of the First church of this city, it is learned that Rev. T. E. Clapp, who served it as pastor from April 11, 1886, to January 31, 1894, has been overtaken by a general physical breakdown, and as a result is in a precarious condition. He is at present at Syracuse, New York. His many friends in this church unite in earnest petition that he may be restored to health and be spared for many years yet to do useful and helpful service for the Master, and be a comfort to his companion, who has always been a most efficient co-worker.

With one exception Dr. Clapp's pastorate was the longest in the history of the First church, and during his term of service the church had additions at every Communion season. The largest number to unite with the church at any one time came in during Dr. Clapp's pastorate. This was on April 14, 1892—eighty-two, eighty on profession of faith and two by letter.

A movement has been pending for some months with regard to building a church at Highland, a suburb in the northeastern part of the city, wholly unsupplied by religious services, save as it has been served by a band of workers mainly from Hassalo Street church, supplemented by such aid as could be given by the C. S. S. and P. S. through its superintendent. For several years there has been intermittent work here, and long ago it was recognized as a field that Congregationalists should enter in and possess; but the way of progress seemed hedged up, and nothing was done save to passively "hold the fort," fearful all the time lest some stronger organization should take knowledge of the situation and occupy the ground. Decision Day, with regard to this situation, has at last arrived, and by a united effort on the part of the Congregational powers that be the construction of a $5,000 church is to be at once begun and pressed forward to completion most vigorously, and then manned by a good, strong preacher. This is a strategic point, and the rapid growth of

the community roundabout affords ample material for recruits, provided an effective worker is placed in charge of the enterprise.

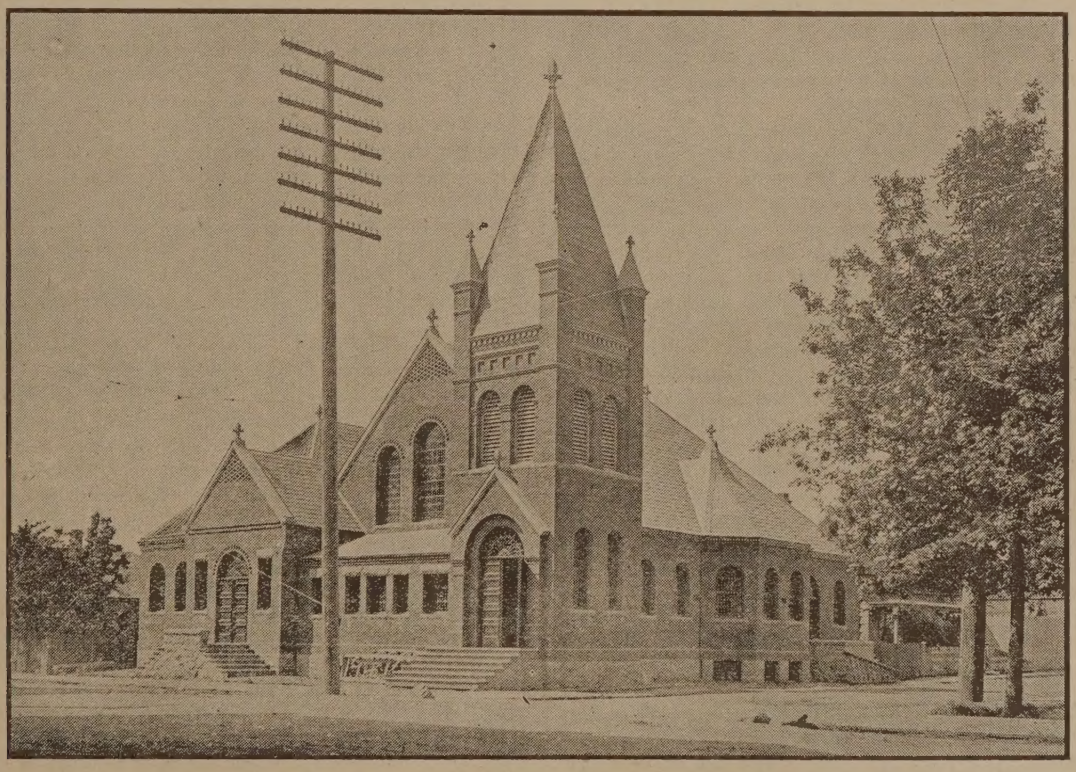
The effective work in the Front Street Mission, for a number of years most efficiently superintended by Mr. W. D. Scott, formerly of Danbury, Conn., aided by a number of willing helpers from the First church, bids fair to blossom into an enterprise commensurate with the prayers and the labor that has been expended on the field. This mission occupies an important position in respect to the religious growth of this city, and deserves more attention than has been accorded. It is believed that a brighter day is now dawning for it, and that before long there will be a sturdy church organization here with an equipment equal to its needs.

Portland, August 2, 1903.

The Washington Letter

By I. Learned.

The completion and dedication of the new building of the Congregational church at Victoria, B. C., marks a new era in Congregationalism in that beautiful city, and a further strengthening of our denominational forces on the Northwest coast.



Congregational Church, Victoria, British Columbia.

A little more than forty years ago, and a few years before the gathering and organization of our oldest Washington church—the First of Walla Walla—Rev. W. F. Clarke was sent to Victoria by the Colonial Missionary Society of England, for the purpose of organizing a Congregational church. This he accomplished and for a few years service were held in a building on Fort street. The color question, however, came in, bringing division and complete disintegration, and Mr. Clarke returned to Eastern Canada and last year died at Guelph, Ont.

The present organization was effected on May 20, 1895, by an ecclesiastical council called for that purpose by a committee of the thirty-five persons proposing to become members. This council was composed of pastors and delegates from the First church in Vancouver, B. C., and neighboring churches in the State of Washington. Rev. Jonas Bushell was its first pastor, serving for about six months. During the pastorate of Rev. P. C. L. Harris, which followed, there was growth and development in several ways, and a beginning was made of a small fund for building. Not until the coming of the present pastor, Rev. R. B. Blyth, some four years since, was there any direct steps taken toward the selection of a permanent site, looking forward to the edifice which was necessary to meet the needs of the growing church.

During all this interval a hall has been rented for the usual Sabbath services. Within the past twelve months, however, strenuous measures have been taken, and much industry manifested by all concerned. Ground was broken and the first sod turned on the lots on the corner of Pandora and Blanchard streets, by Mrs. Blyth, January 8th of the present year. On February 26th there was the ceremony of depositing a bottle in the foundation walls, in which had been placed a brief history of the church, with other papers and documents, the mayor of the city having a principal part in this service.

Including the site and the solid masonry of this foundation in the total cost, this church now has a structure valued at $12,000, which gives to them a plant for their work excelled, in its convenient arrangement and adaptation, by none in that city. The entire seat-

ing capacity of the auditorium and the adjacent rooms is about 500, but with these there are the vestry, Sunday-school room, with separating class-rooms, parlors, kitchen and lavatory. At the services of dedication, July 19th, Rev. W. J. Hindley of Vancouver, Superintendent of Missions for British Columbia and Northwest Canada, preached both morning and evening, assisted by the pastor and Rev. Dr. John Reid.

Special services were held also on the 26th, when Rev. W. W. Scudder, Jr., of Seattle, preached. The prosperity and upbuilding of this church as one of our neighboring workers in the extension of the kingdom of our Lord comes with especial interest just now as Churches and Ministers is to meet in Victoria with the next meeting of the Northwestern Association of Churches and Ministers is to meet in Victoria with them on the first Tuesday of November next.

Seattle, July 31st.

SUSTAINING GRACE.

M. Eells.

The first time I ever preached in Holly was about thirteen years ago. The service was in a private house of a Mr. R., who, however, was not living there then—it having been occupied by another family. I was never acquainted much with Mr. R., having, I think, only seen him once. He was, however, anything but a Christian. I heard of him occasionally as being in Seattle and then in Portland.

Last April I was at Holly again. A Christian lady then showed me a letter she had recently received from Mr. R. I was allowed to copy some of it, which was as follows: "I have never been well since I was taken sick in Seattle near ten years ago. I have been bedfast for almost two years. It will be two years in May. My wife is completely broken down; not able to do anything for almost three years." They have no children to help them. Yet notwithstanding this there was not one word of complaint or murmuring, for he added, "I am glad to tell you we gave our hearts to God over three years ago. Oh what a change it makes! If I had only known the good things of God before, what sorrow and trouble could have been avoided. I wish I could see you and talk over the good things the good Lord has taught me. Bless his dear name."

Plannning to be in Portland in June, I determined to go and see them and did so. I found him in bed. He did not know me, but among his first words were these: "Is this a brother in Christ?" We had a very pleasant spiritual season together, closing with three prayers. During all the conversation, there was not a word of murmur any more than there had been in the letter. He told me that that was one of his well days, but that sometimes he was all drawn up, suffered indescribably and could see no one. Yet he made this statement: "If I knew I were to live ten years longer and could have my choice, either to live as I lived on Hood Canal, with all the health and strength I had, but without Christ as I then was, or to lie here and suffer as I do, but also to have Christ as I have him, I would choose the latter, even if it were for ten years." As I came away from this visit, I said, I have seen a new and wonderful exhibition of the sustaining power of Christ.

God works in us first to will, and only then to do of his good pleasure. Not the least thing for which we need to thank God is, that he renews our wills, making us willing in the day of his power.

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The Opium Traffic.

(From California Christian Advocate.)

It would not be easy to ascertain the exact status of the opium question in the Philippines. The struggle seems to be between the regulation of the traffic by a sort of high license monopoly and a governmental prohibition. The one is modeled after the English system prevailing in India. The principle is high license. The method is to put the license so high as to force the price of opium up, and at the same time keep the trade in the hands of men who are financially responsible. It is claimed by those who advocate the government monopoly principle or the high-license plan that it is not a question of revenue, but a question of controlling and limiting the sale of this powerful drug. That being granted, it certainly is clear that the absolute prohibition measures adopted by Japan are preferable. If it is, as is ostensibly claimed, a question of crushing out the opium habit and protecting the community against it, then absolute prohibition except as a medicine is certainly the true principle. It is a well-known law of business that the higher a dealer has to pay for the exclusive right to sell an article the harder he will work to sell his goods. He will exploit the community to create a market. The monopoly idea would be most dangerous to the community. To proceed upon the basis that the opium habit is so ingrained in the Chinese of the Philippines that they must have it at all cost is a mere supposition. The Chinese merchants in Manila are opposed to the monopoly idea. To contend that the Chinese oppose the monopoly idea because they could more readily circumvent a government prohibition is a weak begging of the question. Prohibition is the only safe way of regulating this evil.

The San Francisco "Chronicle" says: "The number of immigrants arriving in the United States during the fiscal year just ended was 857,046. Since 1878 the country has received 11,459,289 strangers within her gates. The necessity of providing for the wants of this vast multitude in a measure explains why, despite the rapid progress of the American manufacturing industry, the United States still has a smaller surplus of manufactures available for export than Great Britain and Germany."

California has appropriated $20,000 for the removal of the California Exposition buildings at St. Louis to Portland, Ore., to be used at the Oregon Lewis-Clark Exposition. Mr. Harvey W. Scott, the editor of the Oregonian, has been elected to the presidency of that Exposition. This Exposition will be conducted somewhat after the manner of the St. Louis Exposition and not dissimilar from the San Francisco World's Fair, which followed the World's Fair at Chicago in 1893.

Farmers say that unless a cow is milked regularly she soon dries up. Preachers say that the same holds good of churches. If you are in a church that gives comparatively nothing to the boards, you might do well to look into this.

Depressed and Nervous from Excessive Smoking and Drinking

Horsford's Acid Phosphate, a most valuable remedy for relieving the immediate ill effects of excessive smoking or drinking. It cures the heavy, dull headache, depression and languor, and induces restful sleep.

GIRL WOMEN.

The general standard of measurement for womanhood is "grown-up-ness." When a girl is emancipated from school and arrives at the dignity of trailing skirts and elaborate hair dressing she is looked upon as a young woman. But nature knows nothing of such standards. When the womanly function is established womanhood is attained according to her standards, and there is need of womanly care and caution. It is girlish ignorance or neglect at this critical time which often results in long years of after misery.

Mothers who perceive the evidences of functional derangement in young girls should promptly have them begin the use of Dr. Pierce's Favorite Prescription. It establishes regularity, tranquilizes the nerves and tones up the whole system.

"My troubles started during my girlhood," writes Miss Flora I. Greer, of 107 Howe Street, Akron, O., "but did not prove serious until 1893. From that time I did not see a well day. I suffered at every monthly period with terrible headache, irritation of the spine and pains in my heels. I had soreness through my hips and ovaries all the time and constant backache. One doctor would tell me one thing ailed me, another would say something altogether different, but they only relieved me. I then wrote you and followed your advice. I took five bottles of Dr. Pierce's Favorite Prescription, four of 'Golden Medical Discovery' and five vials of 'Pellets.' Have not had a single symptom of my old trouble so far. Can sleep good, work hard, and eat solid and substantial food without distress."

Dr. Pierce's Pleasant Pellets cleanse the bowels and stimulate the sluggish liver.

"All's Well."

A traveler returning from Europe relates how, one beautiful Sunday evening on the steamship Oceanic, in mid-ocean, a large group of Welshmen sang beautifully both in Welsh and in English the great old church hymns. There were more than two thousand passengers, and nearly all were listening with delight. Just at dark they sang: "Jesus, lover of my soul." After singing it in Welsh, they repeated it in English. Just as they finished the line, "Safe into the haven guide," the captain on the bridge tapped three bells. The watchman on the first lookout repeated the three taps loudly on his larger bell, and sent out over the decks and out over the waves the cry: "All's well!" Far up in the crow's nest, nearly one hundred feet from the deck, the watchman in the second lookout caught it up and sent it out farther yet into the ocean's darkness. "All's well!" A gentleman standing by the traveler's side on the deck remarked: "Wouldn't it be fine if every soul on this great liner could from the heart and for himself, echo it yet again, and fling it up to the angels above, 'All's well!'"—Louis Albert Banks.

The Awkward Age.

A boy at the "clumsy" or "awkward" age tries the patience of other people, it is true, but at the same time he tries his own patience. Some sense of his own blundering and "misfitness" for parlor elegance, and all the graceful and dainty things of life, oppresses him. His moodiness and ill nature often grow out of a bitter consciousness of a puzzling lack of discord in himself.

Do you know that a part of this troublesome clumsiness comes from the fact that his bones are growing faster than his muscles, and his capacity for seeing the ideal work is outrunning his capacity for reaching it? He has a sense of crudeness in everything he does, and because he cannot please his own developing artistic taste nothing seems worth while, and he takes refuge in finding the world disagreeable, and in trying to so conduct himself as to beat it at its own game.

Preaching.

An Englishman once complained to the minister of his parish that he preaches on the same subjects over and over again. He admitted that the lessons taught were of the most serious and important nature, but he said that there was not enough variety.

"My friend," said the clergyman, "for what purpose do you imagine the precepts are given you?"

"That we may obey them, I suppose," said the man.

"You are right," was the reply; "and have you, then, learned to practice all the duties which I have already put before you?"

The man was obliged to admit that he had not as yet.

"When you have," said the minister, "I will either put before you some new duties to attend to or else I will keep silence, for practice is the end of preaching, and when your life entirely conforms to the life of Christ you will need no more sermons."

Outdone by a Boy.

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them.

"Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is it?" they asked.

"I don't know that I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

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The Best Confessors.

In his department of the Sunday Magazine the Rev. F. B. Meyer has this wise counsel for parents:

I have a dear friend all of whose children have turned out to be a comfort and a pride, who traces their strength and purity, under God's blessing, to the talks that she encouraged from their earliest days. As soon as her children were beginning to grow up, it was her habit to go up to their bedrooms, after they had gone to bed, and sit beside their beds in the dark, talking over the events of the day. Under the shadow of darkness confidences could be exchanged that were impossible by daylight. That was the time when the quick mother's instinct could detect where the girl's modesty had been shocked, or the boy's purity assailed or sullied, and to this blessed fact she attributed the fact that when her boys began to form their love attachments, the first person they consulted was the mother, from whose heart they had never drifted far, and who had shown herself so appreciative of all that had affected their life-course. This was her great and abounding reward. Where wrong may have been done there must be no anger, no surprise, no threat, but the calm stillness of the confessional, and the wise indication of how the wrong may be righted and forgiven. Yes, dear mothers, you make the best confessors after all! We don't mind telling you our secrets—you will never betray our confidences! You will mingle your tears with ours, and the assurance that you forgive make us hope in the mercy of God!

Heroism of Living.

It is easy to die. But to live and live rightly, loyal to truth and courageously steadfast to duty, with an honest, constant effort to see truth and duty clearly and intelligently—that is another and a harder task. To die requires no effort. To escape death is impossible. But what a fine, brave thing it is to live for the truth's sake, in face of the maledictions of the ignorant and the slanders of the malevolent. There is a heroism in such living which the base mind can not know.—Nashville American.

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